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## NEW YEAR'S DAY.

Those festive sounds! how sad they fall  
Upon the sorrowing heart,  
That since their last return has seen  
In joyous hope depart!  
Shrouded in deepest gloom, our house  
Rejects each proffered call;  
But ah! we cannot banish thought,  
And Memory will recall.

They dwell on scenes too quickly fled,  
When Time, with e'er-fraught wing,  
New pleasures brought on every hour,  
Nor knew grief's shadowing;  
When Hope, in tints of brightest hue,  
The future could invest,  
And, o'er the distant pathway, strew  
The flowers we loved the best.

And then they mournfully recur  
To scenes of after pain,  
And all we suffered, all we still  
Endure, is felt again:  
The sudden start—the trembling dread—  
The struggling, unaided tear—  
The agony, when hope was gone,  
And night was left but fear!

O! thoughts like these can ill sustain  
Pleasures of frivolities,  
Or e'en endow the kind exchange  
Of Friendship's sympathies.  
Religion! thou alone canst bring  
A balm to soothe and heal;  
Come, then, to our sorrowing hearts,  
Thy gentle power reveal.

Bring blest Anticipation nigh,  
And let her sweet employ,  
To point, in glowing imagery,  
Scenes of celestial joy.  
And deep, O! deep impress the truth,  
Without which all were vain,  
That, re-united in that world,  
We ne'er shall part again!

## POLITY OF METHODISM.

BY DR. HODGSON.

Our system avoids dangerous excitements—Liberalities of the opposite plan.

Our system avoids the unbalanced excitements and pernicious agitations to which those churches are liable which elect their pastors. Mr. James makes the following significant remarks: "When a Christian minister is removed, either to his eternal rest or to some other sphere of labor in the present world, the choice of a successor always brings on a crisis in the history of the church of which he was the pastor. No event that could happen can place the interest of the society in greater peril. Distraction and division have so frequently resulted from this circumstance, so many churches have been rent by it, that an argument has been founded upon it, if not against the right of popular election to the pastoral office, yet against the expediency of using it. It must be admitted that, on these occasions, our principles as Independents, and our practice as Christians, have not unfrequently been brought into disrepute. We have been accused of wrangling about a teacher of religion till we have lost all our religion in the affair; and the state of many congregations proves that the charge is not altogether without foundation."—Page 165.

As might be expected, Mr. James thinks that these things form no solid objection against his system; but it cannot be denied that he unveils a startling scene. He gives directions for the conduct of church members, during the progress of the election, which opens to our view the workings of the plan: "Let all the members, as soon as their pastor is removed or dead, seriously reflect on the crisis into which the church is brought, the great importance of preserving its peace, and the influence which individual conduct may have on the future prosperity of the society. Let them deliberately reflect thus: 'the church is now coming into circumstances of peril, and I, as an individual, may be accessory, according as my conduct shall be, to its injury or prosperity. God forbid our harmony should be disturbed, or our Zion become otherwise than a quiet habitation. So far as depends upon myself, I will sacrifice everything but principle, rather than have those scenes of division and distraction among us which are common in the religious world.'"—Page 166.

What principle it is that Mr. James would have sacrificed, to avoid "those scenes of division and distraction," we are not informed. Certain it is he comes very near recommending a surrender of the right of choice. "It would be very advisable," he says, "in some cases, for even a large majority as two-thirds, or even three-fourths, to give up the point, rather than carry it in opposition to a minority which includes in it the deacons and many of the most experienced and respectable members of society. The majority in such instances have the right to decide; but it is a question whether they ought not, for the sake of peace, to waive the exercise of it."—Page 172. And the young are cautioned, in a style which partakes largely of the dictatorial, against the assertion of their rights.

He cautions against "secret canvassing, and attempts to influence the minds of others," enforcing the caution by the following very expressive terms: "To see the mean and petty arts of a contested election carried into the church of God is dreadful." He gives as a reason for a certain rule, that it "would preclude much of that cabal and intrigue which are sometimes employed when the matter is carried on by a mere majority."—Page 171.

Nor does the agitation cease when the minister has been elected by an ample majority. It is necessary that the majority "should exercise peculiar forbearance and affection toward those who are opposed to them, carefully avoiding to impute their objections to any improper motives; listening to their statements with patience; treating them with candor; reasoning with them in the spirit of love; and giving them time to have their difficulties removed. The happiest results have often been the issue of such kind and Christian conduct. If, however, instead of this, the dissentients are treated with harshness and intolerance; if their opposition be attributed to a factious and cavilling temper; if they are regarded with contempt, as a despised minority, of which no notice should be taken, and are left immediately to themselves, without any conciliatory measures being taken, while the majority proceeds immediately to decide; a schism is sure to take place, as mischievous to the church as it is disgraceful to religion."—Page 171.

His instructions to the minority are quite ominous: "When a minister is at length brought

in by a large minority, it then becomes a question, *What ought to be the conduct of the minority?* Should they separate and form another religious society? Certainly not, except as a dernier resort. Let them consider the evils connected with such a state of things. What will it often produce between the two societies; how much anti-Christian feeling is excited; how it injures the spirit of both parties; what enmities, and jealousies, and evil speakings, commence and continue, to the injury of religion and the triumph of its enemies!"—Page 173.

He admits, that "in some cases a division is necessary," and exhorts, that where "it is unavoidable, great efforts should be made to effect it in love." He thus refers to prevalent evils and their remedy: "We carry into the sanctuary and into the church our pride, our self-will, our personal taste. That spirit of mutual submission, brotherly love, and surrender of our own gratification to the good of others, which the Word of God enjoins, and our profession avows, would keep the church always happy and harmonious, and enable it to pass in safety through the most critical circumstances in which it can be placed. Instead of seeking the good of the whole, the feeling of too many of our members may be thus summarily expressed, 'I will have my way.'"—Page 174.

Now these are evils which our system avoids. And the spirit which this able and amiable author recommends as their remedy—the spirit of mutual submission; the surrender of our own gratification to the good of others, preferring the greatest good to the gratification of a part—this is the very basis of our itinerancy. Ministers and churches agree to waive particular and personal advantages in order to accomplish more extensively and effectively the great ends for which the church and its ministry were ordained.

## SPECIFIC PRAYER.

MR. EDITOR:—In looking over, this evening, the pages of a work I had but just received, I was much interested in some remarks on what may be called the importance of specific prayer for specific objects, or perhaps more correctly the necessity of having a clear conception of the nature of the blessing sought. It seemed as though I were withheld by some mysterious influence from reading further, while my mind rested on some announcements I had noticed in the Herald, and which had, when read, excited most intense interest. True, they had but stated that many of our ministers in various places, but more especially in Boston and its vicinity, had held special meetings in reference to their own spiritual growth, and to implore an outpouring of the Holy Spirit upon the churches; but I felt that, slight as these indications would appear to many, we yet might find them the precursors of a glorious dawn. As the remarks I have been reading have thus connected themselves in my mind with the meeting referred to, perhaps our dear and respected brethren will not think me presumptuous in copying them for their perusal:

"In prayers and supplications it is infinitely momentous and desirable that the church should have a clear and distinct apprehension of what it is praying for; that it may know assuredly on what it calculates, for what it looks, and what it expects from God. Without a well-defined comprehension of this subject, in all our mighty wrestling and agonizing exertions, we will be as they who 'beat the air.' Our God has revealed himself a God of order, who will not scatter and lavish his blessings at random and inordinately, but only according to his own arrangement. His blessings are 'exceeding great and precious' in themselves; the grant of them has been ratified at the expense of the 'precious blood of Christ,' as of a 'lamb without blemish'; the conveyance of them has cost the establishment of an invaluable system of means and instruments; and all the operations and proceedings of God are orderly, specific and answered: he cannot, therefore, be expected to answer random and unmeaning prayers, or to grant undefined and indeterminate expectations. It is a settled adjustment in the order of his answers to prayer, that before the request be granted, we should ourselves set a high value on the boon for which we are imploring. From confused and indistinct conceptions of what the implored favor really is, it is impossible to form that adequate estimate of its transcendent worth, which is so essential to successful prayer. Indistinct answers to undefined prayers might indeed be returns to prayer; but they would be of no use either to the church or to the world. From the want of this determinateness, and precise discrimination, in our objects of transaction with God, we retire from our devotions without any vivid impressions of what we have been seeking of him; and we afterwards look abroad without distinct views of any relation between what takes place in the church, and what was carried on in the oratory. A beggar at our door begging indefinitely for 'nothing particular,' would not be likely to meet with relief. We have no reason to expect better results from our indefinite and unsettled transactions with God. Look to the Record of the Spirit, and you will discover that all the answers registered in that book were specific replies to requests distinctly meant and proffered. In our religious investigations, fervent prayers, and devout hopes, we should have, as Christians, as clear an idea of what we are looking for, as Franklin had when he inquired amid the clouds for the presence of the electric influences."

"In the 16th chapter of John, and in the entire Acts of the Apostles, there are truths and principles concerning the presence of the Holy Spirit, which have never, since their first promulgation, been diligently scrutinized and fairly tested. The actual relation of the Holy Spirit to the church, is a truth whose energies are yet to be developed by the experiments made on it, and the trials made of it, by the entire body of the Christian community. Because the early phenomena of the presence of the Holy Spirit transpired amid the splendors of miraculous influences, the church seems to have regarded them, either as accidents of the Pentecostal day, or as specimens of what is to take place at a future and constantly receding millennium. The church never appears to have regarded the Pentecostal influences as a present truth. In its vocabulary and dialect, Pentecostal means something past or something far in the future."

"Jesus Christ promised his disciples and his church that 'not many days' after his ascension the Holy Spirit would be present among them. The phenomena of the day of Pentecost were the meaning of this promise; they were neither more nor less than what were latent in the truth revealed by Christ; the miracles were rather the accidents than the elements

of this promise. That this was the estimate formed by the church as it witnessed these phenomena is evident, from what Peter said in their defence. 'This is that which was spoken by the prophet Joel,' and again, 'This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' This promise is still 'yea and amen'; it has never lost nor changed its meaning. The interest which was latent in it before Pentecost did not evaporate on that day. It is still 'spirit and life,' though neglected and disused. When the church prays now for the Holy Spirit, it seems to mean and intend nothing commensurate with this; it would not dare, it would even tremble, to expect anything so extensive and so magnificent as this. It is this posture and this estimate of the church that betokens the indefiniteness of its conceptions of the presence of the Holy Spirit. If the events of the Pentecost were the meaning of the promise on that day, that meaning had not changed by that day week, or by the anniversary of that day. It had the same meaning that day a hundred, and that day a thousand years; and it has that meaning on the day that my reader peruses this page."

I have made the above extract, Mr. Editor, believing it might prove interesting and beneficial; but of that you are a far better judge than I.

E. M. B.

## WESLEY ON CHRISTIAN PERFECTION.

VII. HOW SHALL THE DOCTRINE BE PREACHED?

"*Ques.* In what manner should we preach sanctification?"

"*Ans.* Scarce at all to those who are not pressing forward; to those who are, always by way of promise; always drawing, rather than driving."—p. 496—also, vol. v., p. 202.

"*Q.* Do we ordinarily represent a justified state so great and happy as it is?"

"*A.* Perhaps not; a believer walking in the light is inexpressibly great and happy."

"*Q.* Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?"

"*A.* Undoubtedly we should beware of this, for one may invisibly slide into it."

"*Q.* How shall we effectually avoid it?"

"*A.* When we are going to speak of entire sanctification, let us first describe the blessings of a justified state as strongly as possible."—vol. v., p. 201.

"How shall we avoid setting perfection too high or too low?"

"*A.* By keeping to the Bible, and setting it just as high as the Scripture does."—p. 502. "Beware of solidism; crying nothing but 'believe, believe,' and condemning those as ignorant, or legal, who speak in a more Scriptural way. At certain seasons, indeed, it may be right to treat of nothing but repentance, or merely faith, or altogether of holiness; but in general our call is to declare the whole counsel of God, and to profess according to the analogy of faith. The written word treats of the whole and every particular branch of righteousness, descending to its minutest branches; as to be sober, courteous, diligent, patient, to honor all men. So, likewise, the Holy Spirit works the same in our hearts; not merely creating desires after holiness in general, but strongly inclining us to every particular grace, leading us to every individual part of whatever is lovely. And this with the greatest propriety; for as 'by works faith is made perfect,' so the completing or destroying the work of faith, and enjoying the favor or suffering the displeasure of God, greatly depends on every single act of obedience or disobedience."—pp. 522-3.

On this I remark, simply, 1st, I suppose that in "those who are pressing forward," according to the language of the first paragraph, he would include all who are living in the exercise of a lively faith; and, 2d, that the whole doctrine here is clear and definite, admirably consistent with itself, and with all Mr. Wesley's doctrine on the subject of holiness.

HARRAWAY.

## LETTER TO GEN. TAYLOR ON PEACE.

To Gen. Zachary Taylor, President Elect of the United States:

SIR:—The voice of your country has called you to preside over its Government for the next four years; and, while multitudes are looking to you with more or less confidence for a better Tariff, a wiser use of the Veto Power, and a right settlement of the vexed question respecting the Extension of Slavery, permit me to humbly appeal, on behalf of the friends of peace, though without making them responsible for this communication, to bespeak your early and earnest attention to a subject embracing every one of these great interests, and essential to the highest welfare of our country and the world—THE ESTABLISHMENT OF PEACE UPON A SURE AND PERMANENT BASIS.

I do not forget, Sir, that I am addressing a veteran warrior; yet I think I may gather from your reputation for humanity, and your experience of the evils inseparable from war, encouragement to hope for your sympathy in the object for which I plead, and to solicit for its attainment the exercise of those high official powers with which you are soon to be invested.

From your own experience, Sir, you know far better than we do, what war is. Nearly half a century in its service must surely have taught you its hardships, its vices and crimes, the variety and intensity of its sufferings, the wide and terrible sweep of its calamities. You are like those you can teach us all; and it is certainly far to presume, that such bitter experience of war must incline a man naturally humane to heed our requests for his aid in the execution of plans designed to obviate its supposed necessity, and thus secure steady, permanent peace.

We are assured, moreover, that you will look for your guidance to the early lights, the illustrious Fathers of our Republic. Allow me then to refresh your memory with their views on this subject. The Father of his Country, though a warrior from necessity for an occasion, was by nature and habit far more a man of peace, and not only warned us against war as a suicidal policy for us, but denounced "the vain glory of conquests, the false ambition which disolates the earth with fire and sword, the knight-errantry and mad heroism of war." Jefferson, who left on his country the impress of his genius almost as deep as that even of Washington, indignantly asks: "Will nations never devise a more

rational empire of their difficulties than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions of our fellow-creatures? Wonderful has been the progress of human improvement in other respects. Let us then hope, that the law of nature will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible, that war is an instrument entirely inefficient towards redressing wrongs, and multiplying instead of indemnifying losses." Franklin, the great sage of the revolution, says: "After much occasion to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think there never has been, nor never will be, any such thing as a good war, or a bad peace. All wars are follies, very expensive and very mischievous ones. When we are convinced of this, and agree to settle their difficulties by arbitration? We daily make great improvements in moral philosophy; there is one I wish to see in natural philosophy; the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."

I need not quote any more from the Patriarchs of our Republic; but, if you look into the records of Congress under the old Confederation, you will find it often engaged in the discussion of just such topics as I am now commending to your attention. Jefferson, during his administration, made special efforts to secure by treaty the abolition of Privateering, and to mitigate in other ways the manifold evils of war. In the works of Franklin, Rush, and other signers of the Declaration of Independence, you will find not a little written with great pertinency and force, in favor of plans very like our own for the preservation of peace.

Thus, Sir, might we claim the highest authority for what we request. We propose no visionary, impracticable schemes, no untried or doubtful principles. We simply ask nations to provide for the settlement of their disputes in essentially the same way that individuals in all civilized society adjust theirs. Is there in this anything impossible or unreasonable? We do not suppose nations will give up the war system until they find something better to take its place; and hence we propose in its stead rational, legal, Christian substitutes that would be far more effectual than the sword ever was, or ever can be, for all purposes of international justice and safety. How then do individuals adjust their difficulties? Either by amicable agreement between themselves, (Negotiation,) or by reference to umpires mutually chosen for each specific case, (Arbitration,) or by appeal to a court where the parties have a common rule in an established code of laws, and a set of common referees in the person of the judge and jury, (a Congress of Nations.) Here are the patterns and prototypes of all we recommend. We merely urge nations to employ expedients like these for the adjustment of their difficulties without the sword—expedients not new, but as old in principle as civil government or human society; expedients which recognize right instead of might, reason in place of brute force, as the only proper arbiters of disputes between rational beings; expedients just as applicable to nations as to individuals, and likely, if used aright, to prove as successful for the former as they confessedly have for the latter; expedients that would supersede at once every plea of necessity for war, and in time put an end to the whole war-system as a gigantic, intolerable superfluity.

Let me, Sir, invite your special attention to two of the substitutes we suggest. The first I may call STIPULATED ARBITRATION, which proposes that nations incorporate in every treaty a clause binding themselves, in the last resort, to settle whatever difficulties may arise between them, not by the sword in any case, but by umpires mutually chosen, and either to abide by their decision, or ask merely a new hearing, or a different reference. The other is termed a CONGRESS OF NATIONS, by which we mean a convention of diplomatic delegates from different countries, first to frame a code of International Law which should be binding on the nations that might become parties to it, and then to establish a High Court of Nations with power to interpret and apply that code for the amicable adjustment of whatever disputes might be referred to them by governments in controversy.

I have no space for more than this very brief outline; and your intuitive sagacity will require no further argument or explanation in favor of substitutes which commend themselves at once to every man's common sense. The details of the plan do not belong to us. It is ours merely to suggest the general idea; and, when rulers shall seriously take hold of the matter, they will find little difficulty in bringing the system to all the perfection requisite for its main purpose of superseding the alleged necessity of war by rational, Christian substitutes.

And, Sir, has not the time fully come for something of the kind to be attempted in earnest? The war-system, with its debts and its current expenses, has become a man-moth incubus on the bosom of all Christendom. If has cost ourselves, since we became a republic, four-fifths of all our national expenses; our late brief war with a neighbor too feeble to gain a single victory in more than a score of battles, has nevertheless loaded us with a present and prospective debt of more than one hundred million dollars; the war-debts of all Europe now amount to nearly TEN THOUSAND MILLIONS; and, besides the interest on this vast sum, the support of her war system even in peace is estimated by Richard Cobden to consume no less than ONE THOUSAND MILLIONS A YEAR! Humanity, crushed beneath these enormous burdens, is crying aloud for relief; and the man who shall bring relief by superseding the necessity of war, and of preparations for war, in a time of peace, will win for himself a glory that must eclipse forever the fame of all the Cæsars and Napoleons that have deluged the earth with blood.

This high honor I covet for my own country, as better fitted than any other to take the lead in such an enterprise; and should you, Sir, merely start the movement with success, your term of office would mark an era in the history, not only of our own republic, but of the world, and prove more illustrious far than even the administration of Washington himself. Myriads yet unborn would bless your memory, and shower upon your name such praises as could never have been won by a thousand victories.

The providence of God is preparing the way for the adoption of one, if not both the substitutes we propose. The friends of peace, on both sides of the Atlantic, have long been urging them on public attention; and at length, some of the leading statesmen of the Old World are beginning to regard them with marked favor. At a Conference lately granted by the British

Premier to a deputation from the Peace Congress, held in Brussels two or three months ago, Lord John Russell, addressing one of our own countrymen who was a member of that deputation, said: "If the United States should be disposed to make such a proposal (as that of stipulated arbitration) to the British Government, it would be taken into their most serious consideration." Thus is the way open for this measure. We are sure the subject will not be allowed, by the friends of peace in England, to slumber there; and by the time you shall have around you a new Cabinet and a new Congress, I trust the friends of peace here will be ready to press this subject, the great desideratum of the age, anew and more earnestly upon your joint attention.

Geo. C. BECKWITH,  
Secretary Am. Peace Society.

Boston, Dec. 1, 1848.

## CAMP MEETING RELIGION.

DEAR BRO. STEVENS:—Some time in August last, while a gentleman from another State was exploring Hampshire County on a speculative expedition, he learned that a camp meeting was in progress a little distance from where he breakfasted. Prompted by curiosity, or, perhaps, some higher principle, he immediately turned his steps toward Southampton, where he arrived while the morning services at the stand were in progress. The first sound that reached his ear made an impression upon his heart. He heard the sermon, which was not without effect. When the speaker had closed, and prayer was about to be offered for a group of inquirers, who had made their way to the altar, standing in the midst of the vast assembly, with tears streaming from his eyes, and manifesting other indications of agonized feeling, he requested the privilege of saying a word. It was granted, when, amid tears and sobs, he gave utterance to such a confession of sin and apostasy, for strength and comprehensiveness of language and depth of penitence emotion, as I never heard excelled, except from himself in a prayer he offered at the close of that occasion. It seemed as if the prodigal himself had come. He soon after informed me of his residence, manner of life, &c., and avowed it as his settled purpose to abandon speculation, and devote the remainder of his life to God and the church. He accordingly continued at the meeting till its close, and spent the following happy Sabbath in this village. The appended letter will show something of his course since that time. The italics are my own:—

Nov. 5th, 1848.

"Brother Porter:—Permit me thus to address you, for I truly feel brotherly towards my Father's family in your region of country. I assure you that the camp meeting in Hadley [Southampton] last fall is not forgotten by me, nor its effects worn from the 'stranger's' mind. I left Chicopee on Monday morning, and came directly home, where I was affectionately received. When my purpose was made known, the people were much surprised, but it was speedily executed. I that week gave forever away OVER FIVE THOUSAND SIX HUNDRED DOLLARS IN CASH, for different objects and purposes, too numerous to mention; and do you think I can ever forget that camp meeting? I look upon it as life from the dead to me. Oh how mysterious is the economy of our heavenly Father, and his ways past finding out! I wish to be useful. I expected to be in your region again before this, but detaining circumstances have prevented."

"My respects to all. Please tell Bro. Whitaker I have not forgotten him. I should like to know in season when and where you hold camp meeting next year. If my attendance will be acceptable, it would be pleasant to me to be with you through that meeting. But whether there, or elsewhere, I hope to do my Father's good pleasure."

"From your sincere friend and well wisher, spiritually and temporally,"

J. PORTER.

## THE CAUSE OF SEAMEN.

Report of the labors of the Marine Missionary at large in the port of Boston, from the 1st of April to 1st of Dec. 1848.

The Missionary has preached and lectured during the period eighty-seven times, principally on shipboard, and at houses that did not interfere with the stated religious worship on shore, with average congregations of seamen at each service, of seventy-five persons; and in addition, has directed numerous seamen and strangers to the Bethel, and to the churches in the city. He has also attended eighty-nine religious and temperance meetings among seamen, conducting some, and taking part in all. Visited 1069 vessels for missionary purposes, and performed much diversified missionary labor among seamen; on board ship, on shore, and at the Marine Hospital. Has looked after, and cared for, the young and inexperienced, the tempted and tried, the reckless, the intemperate, and the shipwrecked sailor—extending aid to the destitute, the consolations of the Gospel to the sick, and to the stranger and wayfarer the rites of Christian burial.

He has distributed 378 Bibles and Testaments, most of them sold; given away 699 books, including 50 copies of the Sabbath Manual; 1539 miscellaneous pamphlets, mostly religious; 1429 religious and temperance papers; 50,000 pages religious tracts, in ten different languages; and sent forth eight Christian seamen as Bible and tract distributors,—two of whom have returned from foreign ports, furnishing encouraging accounts of their endeavors to do good.

A principal object of the mission has been, to supply seamen gratuitously with suitable reading matter with which to occupy their leisure hours at sea; the supply to include the Scriptures, School, Sunday School, and Miscellaneous Books and Pamphlets, religious and temperance papers. The object has been steadily pursued from the beginning with the unqualified approval of owners, officers, seamen and passengers. The means of its accomplishment have been obtained from benevolent individuals in city and country, a large proportion of which has been put on board of vessels at the time of

leaving port, principally those bound on long voyages, accompanied with explanatory letters. The balance has been given to individuals calling at the office of the mission, or met with in the daily prosecution of missionary labors among the shipping; and one box has been sent to the seamen's Chaplain at Honolulu, Sandwich Islands, for distribution among the seamen at that port, and the crew of the Constitution, (frigate,) bound on a two years' cruise, liberally supplied through their Chaplain with good and instructive reading. It is believed that good has been done in this way and by means which otherwise might have remained idle.

The present appeal is made with the view of a more extended effort. It is respectfully addressed to all, whether in city or country, who feel an interest in the welfare of seamen, and desire to assist in making happy their Ocean Homes. Families having school or Sunday School books, laid by, or miscellaneous books, pamphlets or papers, religious, moral or instructive, are invited to devote them to this object. Sunday Schools providing new Libraries are invited to send their old ones to sea to do good. Individuals are solicited to make personal efforts for this object among their friends and neighbors.

Donations from the country may be sent to the office of the Mission, No. 8 Long Wharf; those in the city to either of the following gentlemen, members of the Provisional Committee, residing in the city, viz: Christopher T. Bayley, Broad, opposite Purchase Street; Pliny Nickerson, 12 Commercial Wharf; John Gove, corner of Ann and Barret Streets; William Blake, 47 Allen Street; Clement Drew, 8 Court Street; Frederick D. Allen, 42 Milk Street. All donations will be acknowledged by letters addressed to the donors.

Individuals in the city who may find it inconvenient to send in their donations, by addressing a line to the Missionary through the Post Office, will be called upon at their dwellings.

THOMAS V. SULLIVAN,  
Marine Missionary at Large, in the port of Boston.

## TIRRELL IN PRISON.

A writer in the Mail, who has been in the State Prison and obtained some interesting facts, alludes to the appearance of Albert J. Tirrell in the following extract:—

"When looking over the polishing department in connection with the cabinet making business in the prison, we were attracted by the appearance of a young man, apparently about 26 years of age, who was employed in polishing an arm-chair. Here we found him in the yard, walking up and down with rapid stride—his eyes bent towards the ground. What a fine, muscular, erect form he has got! It seems a perfect combination of strength and agility. There are the media for intelligence visible on his finely developed forehead, which, directed away from crime, might have constituted him a wise and honored citizen. That is ALBERT J. TIRRELL, who has one year more to serve before the expiration of his sentence. There is evidently a nervousness about his motions that does not bespeak peace of mind. He walks rapidly up to the wall—moves a few steps to the right—wheels around abruptly—progresses to the left, then rapidly turns half round and crosses the yard with a hurried step. At the other side he goes through the same manoeuvres; and, half way across, he suddenly stops and moves slowly and majestically for a moment, when his broken movements re-commence in the manner described. There is a heavy burden of thought manifest in his visage—amounting almost in its expression to moroseness. How terribly does even the imposition of crime deface the 'noblest work of God!'"

## DUTIES OF THE RELIGIOUS PRESS.

Some difference of opinion prevails as to the proper course for a religious paper to pursue in regard to politics and elections. What our view of duty is, has been, we trust, sufficiently indicated. It was a short question and easily answered. Is government a divine institution—ought it to be Christian in its character, and righteous in its measures? We could only answer in the affirmative. What then should we do, when the almost resistless tendency of things is, to keep political questions and moral considerations wide apart and totally distinct? The doctrine is, as Dr. Bushnell says, in an article we published last week, "that every man shall do what his party appoints, and justify what his party does." And justly does he add, "that it is the worst form of papacy ever invented." Most truly and impressively does he say also in another place, "The fear of God is perishing. The impulse of political adroitness bears down other and better impulses. Numbers and force are the instruments, success the test of all public measures; and the amazing interests of our country, if we do not retract our steps, are soon to lie at the mercy of irresponsible will, instigated by a rapacity for office and power, which no constitutions or bonds of order can long restrain."

In such a state of things, when political journals have a single eye to victory and its spoils, may not religious papers discuss in a kind but firm tone, the moral principles—the ethical questions which most intimately concern the purity and permanency of Government? Are they not bound to do it? To be sure, ethical rules would apply rather unpleasantly to parties and men, in particular cases, but what kind of morality or religion is that, whose rules never apply to cases in hand, or whose application is never seen?

A few remarks in the National Era of last week, please us much, and we ask attention to them, soliciting also that it may be shown, if possible, wherein they are defective.

"Now, it seems to us, that a religious newspaper cannot devote a portion of its columns to better purpose, than to the thorough discussion of what the secular press overlooks or contemns. Moral truth is the property of no party—the ethics of voting are not party politics. The religious press cannot excuse its silence respecting all the great questions agitated in the political world, and in regard to the proper exercise of the right of suffrage, except on the assumption that none of these questions can affect the moral condition of society; that the use of the elective franchise can be productive of no moral good or evil; and that, as it concerns the moral interests of a community, it is entirely immaterial whether fools or wise men, scoundrels or men of virtue, make or administer the laws."

Considerations like the above have governed us in the course we have pursued, and our regret chiefly is, that we have so feebly fulfilled our duty in this matter.—Boston Reporter.





For the Herald and Journal.

A POEM.

Read at a Donation Visit made to Rev. A. D. Merrill, at  
Lynn Wood End, Dec. 20, 1848.

BY REV. E. MARSH, OF THE S. H. CONFERENCE.

Thou servant of the living God,  
Whose feet for many a year have trod  
The Pastor's toilsome way,  
Well may thy heart this hour incline  
The dealings of a hand Divine  
With wonder to survey.

Thrust from thy home of early joys,  
Thou didst with trembling heart and voice  
The Gospel sound proclaim,  
To call a sinking world to prove  
The mysteries of redeeming love,  
Revealed through Jesus' name.

Thou didst the work commence in tears,  
And toldest mankind temptings, doubts and fears,  
Whistled anxious ones rolled on;  
And often did thy spirit say,  
O for some calm retreat away,  
To live and die unknown.

But still an inward ceaseless cry  
Said, go, and from the Lord most high  
Warn men from wrath to flee;  
Gird on thy armor, firmly stand,  
Midst Satan's rage and frowns of man,  
A valiant soldier be.

And go thou didst,—and round thy head  
Thy Almightiness had a banner spread  
To guard thy trembling form,  
In midnight's hour, in midnight's hour,  
While o'er thy path the tempest lowered,  
Or broke the threatening storm.

Through scenes of change of light and shade,  
His anxious heart by day he led,  
His sacred word fulfilled;  
"Lo! the world shall be no more,  
And Time's last wave breaks on the shore,  
I am surely with thee still."

From seed thou hast with weeping sown  
The plant of righteousness and grace,  
While waters from above  
And saints have caught the hallowed fire,  
While from thy lips by grace inspired,  
Have dropped the strains of love.

Oh! hast thou seen the falling tear,  
While penitents with grief receive  
Have pressed to Jesus' side,  
And heard the shout of triumph rise,  
While souls redeemed, with glad surprise  
Exclaimed, For me he died.

Like bright oasis o'er the strand  
Have seemed those scenes, when bounteous hands  
Have joined thy heart to cheer;  
And angels bending from the skies,  
Have waved the crown before thine eyes,  
And bade thee never fear.

Then falter not,—be strong, be bold,  
These helpers in the work behold,  
Who meet with cheerful hearts,  
Ready thy burdens to sustain,  
In all thy care, grief, and pain,  
To bear a faithful part.

Still guard the flock beneath thy care,  
And strive by precept, faith and prayer,  
To guide them safe above,  
And soothe those hearts by grief weighed down,  
Torn by misfortune's angry frown,  
With melting strains of love.

Though youth's fresh vigor be withdrawn,  
And age with silent steps advance,  
Like one renewed of old,  
O'er should thou perch in the field,  
O may thy death a harvest yield,  
Of souls a thousand fold.

May that loved one, who shares thy fate,  
When grief oppresses thy breast,  
From God the grace receive;  
In health or pining sickness still,  
To do or suffer all his will,  
A faithful witness be.

Mother in Israel! precious name,  
By Heaven more prized than those whose fame  
In marble statues impressed,  
Enshrouded in fragrant shroud the known,  
Their virtues deeds shall all be known,  
And thousands call them blessed.

And you, ye faithful ones, who here  
With liberal hearts and hands appear,  
And offerings rich and free,  
Tribute on the word by Jesus given,  
That all who aid the Jews of Heaven  
"Have done it unto Me."

Thrice blessed those who freely give,  
O'er those who bounteous gifts receive,  
For Heaven hath so ordained;  
As omen yields its precious grain,  
And choate pure back to fill its cup,  
The purer streams again.

When on their heads, in glory bright,  
The saints receive the crowns of light,  
And palm of victory bear,  
The worldling world shall stand amazed,  
That all who aid the Jews of Heaven  
Shall in the glory share.

There Pastors with their flocks shall join,  
In bonds of fellowship divine,  
In songs before unknown;  
And those who reap, who sow,  
Partake the stream of life, that flows  
Forever from the throne.

Then shall our rapture be complete,  
When at the dear Redeemer's feet  
We lay the sheaves he sown,  
And learn that those who sow in tears,  
Rejoicing through our weary years,  
Shall shine as stars in heaven.

And soon these changing scenes shall end,  
The Lord in flaming fire descend,  
To close this transient hour;  
Attending angels gather there,  
On cloudy chariots in the air,  
And time shall be no more.

Th' expected day shall quickly come,  
Which welcomes ransomed pilgrims home,  
To banquet in the skies,  
And share the glories of that land,  
Where our Redeemer's gracious hand  
Shall wipe their weeping eyes.

There we shall join in sweetest lays  
With patriarchs of ancient days,  
And prophets with their lyres—  
Apostles with their firmly trod,  
With martyrs striving in the blood,  
Who shouted in the fires.

From sultry South to icy North,  
The trumpet calls the ransomed forth;  
From ocean's depths and shore,  
Their bodies leave their silent bed,  
And fashioned like their glorious head,  
They live to die no more.

The righteous saved from earliest times,  
In Christian lands or heathen climes,  
Now swell the chorus above,  
And loud from twelve ten thousand souls,  
The glorious song harmonious rolls,  
Of Jesus' dying love.

Worthy the Lamb that died, they cry,  
And angels sound it through the sky,  
Delighting in the strain,  
While tallest seraphs, from their seat,  
Present their crowns at Jesus' feet,  
And shout the loud Amen.

May we be there, this gathered throng,  
And, though with feeble notes, prolong  
That sweet, enraptured lay;  
Inspire with vigor every power,  
And speed us on our way.  
Lynn, Dec. 20, 1848.

SLAVES.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Honest, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they need most think;  
They are slaves who dare not be  
In the right with two or three.

LADIES.

MISS CAROLINE HALL.

The subject of this sketch was a young lady of superior worth, and we think it due her memory, and also the public, to give a brief portrait of her character. She embraced Christ as her Savior about nine years since, being then in her sixteenth year—united with the M. E. Church, and continued faithful, in an eminent degree, to the day of her death, which took place August 3d, 1848, at the residence of her father, Capt. James Hall, of Windham, Maine.

Her disease was consumption, which had been lingering about her for some length of time, but which developed itself more fully about a year previous to her death, by violent hemorrhage. This was followed by a severe illness of some weeks, after which she revived somewhat, and hopes were entertained of her recovery. But, alas! her constitution, always frail, had received a blow from which it could not recover itself, and, in spite of the vigilance of anxious friends, the destroying angel, like a worm at the root of a tender plant, claimed his victim, and a gem of priceless worth was taken from earth and placed in the coronet of heaven.

There was nothing remarkably prepossessing in Caroline's personal appearance; on the contrary she was retiring and unassuming in her manners; and for this reason she was not likely to attract the attention of strangers. This she sought not, she desired not. But her unusual amiability and gentleness, together with her readiness to sympathize with others and seek to make them happy, never failed to secure for her their deep and ardent attachment. Her friends were as numerous as her acquaintances, for all who knew her worth, could not hesitate to confer their esteem and confidence. She was a kind and dutiful daughter, who delighted to honor her parents; as a sister she was never surpassed, for she was full of affection and kind attentions, seeking to make others happy. If she betrayed any selfishness in this relation, it was in a disposition to excel in forgetting herself, and in making sacrifices for the good of others. This is not fulsome praise; the writer knows whereof he speaks. As a friend she was ever true and faithful. If she ever had an enemy, or one who spoke lightly of her, it is unknown to the writer.

The following expression made by one of our ministers a short time before she died, was but the common feeling of those who knew her best: "She was too good to die!" It would seem to human view, that one so full of good fruit should not be cut down; but the all-wise Husbandman often sees fit to transplant the fairest trees of his garden to a more congenial climate. Who shall forbid it, or complain when it is done? As a Christian she was most exemplary and constant. It was the pleasure of the writer to enjoy much of her society during the time of her Christian profession, and he recollects not a single instance of impropriety. It has never fallen to his lot to associate with any person, old or young, minister or private member, who was more circumspect than the subject of this notice. In a word, she was an every-day Christian, one who delighted in the law of God daily. Such was her temperament, that she was never in ecstasies, never in despondency, but always exercising a lively and steady faith in Christ, she was always ready to bear witness of his love. Consequently, when the truth forced itself upon her that she was done with earth, and must bid adieu to all of earth's hopes, she submitted without a struggle, and cheerfully replied, "The will of the Lord be done." During the year of her illness, not a repining word escaped her, but she constantly manifested the most entire and cheerful resignation to the Divine will. A few days before her departure, the writer asked her if she had any choice between life and death. After a moment's pause, as if examining critically her feelings, she replied, "When I see my friends so anxious around me, I sometimes feel as though I should like to live for their sake; but I dare not choose, I would not choose; God's will is best." She talked much with her friends about her departure, and always in the same cheerful frame of mind. The writer's last interview with this dear sister was about two weeks before her death, when he sat alone by her bedside during the latter hours of the night. As he was obliged to go to a distant part of the State, he had no hope of seeing her again. That interview will never be forgotten. Never did he before realize so fully the power of Divine grace.

We must also speak of her as a scholar. She possessed a mind of no ordinary character, and the improvement of that mind seemed to be the object of her life. And in this was seen not only her wisdom, but her love of God, and her purpose to glorify him in all things. She did not feel at liberty to spend her time in the acquisition of that which is merely ornamental, while so much that would make her useful remained to be acquired. In her studies, as well as in her general reading, she was strictly a utilitarian. And must it not be a consolation even in heaven, that her mental culture on earth was calculated to elevate and not debase the mind that God had given her?

Teaching was her favorite employment, and in this she was remarkably successful. In nothing did she appear to better advantage than in the position she occupied in the estimation of her pupils. While they soon learned that strict obedience was indispensable in the school-room, they also learned to love her as a sister. She has left behind her a numerous class of pupils, in whose heart her memory is embalmed with sweetest odors. Her loss is deeply felt by her friends, the church, and the public; but she sleeps in Jesus. May all young ladies follow her example—embrace the Savior and live for the good of others. So shall they lay up treasures in heaven. F. Y.

Pittston, Dec. 21, 1848.

**ETHERIZATION IN CHILD-BIRTH.**  
A work with the above title has recently been published by Walter Channing, M. D., Professor of Midwifery and Medical Jurisprudence in the University of Cambridge. The New York Tribune gives an interesting summary of its contents. If the learned Doctor is correct in his facts and assertions, one of the greatest blessings to woman that it is possible to conceive, has dawned upon the world. That he is correct, we are disposed to believe, from the fact that we know of two instances in this city, where ether was administered, with the happiest results. But to the Tribune's summary:—

"The book on Etherization in Child-birth, lately published by Dr. Walter Channing, deserves to be widely read by the Medical Profession, and by parents. It is illustrated by more than five hundred cases, enabling every reader to judge of the SAFETY and EXPEDIENCY of employing this wonderful pain-removing agent. We shall merely condense some of the facts and conclusions stated by the author, whose long and varied experience in this special branch of professional duty entitles him to the most respectful consideration.

"1. SAFETY.—This is the great point to be established; let us hear what Dr. Channing has to offer in relation to it:—

"In 516 cases of Natural Labor, embracing all varieties of circumstances incident to this process, accomplished during etherization, we have not a case in which the mother did not do well"—pp. 302, 322.

"In 51 cases of Instrumental, Pretermal, and Complicated Labor, in which etherization was used, there were only 4 deaths; and these after convulsions so grave by cause and symptoms as to afford little reason to look for recovery. The balance in favor of etherization," in such extreme cases, may be understood from the following comparisons:—

"In REGARD TO STILL-BIRTHS.—In 18 cases, where etherization was not employed, there were 17 still-births, or 94 45-100 per cent. In 51 cases, where etherization was employed, there were 19 still-births, or 37 26-100 per cent. Balance in favor of etherization, 57 19-100 per cent."

"In REGARD TO MORTALITY.—Of 18 labors without etherization, 15 were fatal, or 83 33-100 per cent. Of 51 labors with etherization, 4 were fatal, or 7 85-100 per cent. Balance in favor of etherization, 75 48-100 per cent.—p. 315.

"But may not etherization injure children born under its influence? Hear Dr. Channing:—

"I have not met with a single instance of either mental or physical peculiarity in children, thus born; they are fully equal in health, growth and mind, to those who have been born in the midst of pressure of severest pain. I repeat, there is not the smallest evidence of any injurious agency on children born during etherization; and so far from there being any cause of apprehension, it is notorious that children born during etherization are much more rarely still-born; and that they continue to do perfectly well."—pp. 157, 158.

"In further corroboration of the entire safety of etherization let us quote the following remarks:—

"The success of etherization in midwifery has, I believe, been perfect. I do not remember a case in which it has been induced either by ether or chloroform, in which there has been the least reason to question its entirely useful agency, both in regard to mother and child."—p. 83.

"May not puerperal convulsions be produced by etherization?

"My attention has been particularly directed to this subject. I have not, however, met with a single instance at home or abroad. So far from this, I have seen cases of most grave puerperal convulsions, in which ether has been used as a remedy and with excellent effects."—p. 101.

"So far from uterine contractions being diminished or suspended by ether, it is notorious that they are very often increased in force or efficacy. \* \* \* In short, a state most favorable to easy, rapid and safe delivery is produced and sustained."—p. 108.

"How is it with convalescence after child-birth, following etherization?

"I have made this matter a subject of special regard and question. The answer has been, 'I have none of that weakness, weariness and pain which have been usual, and after-pains have been in comparison as nothing. It seems to me ridiculous to be lying here; I am conscious of a degree of health a strength which fits me for my whole duties in my family.'"—p. 130.

"A few words now as to

"2. EXPEDIENCY.—Pain does not necessarily belong to labor, since painless, or nearly painless, cases of labor are too common to allow of such a statement for a moment. Pain is the consequence of resistance. \* \* \* Now it is to relieve the unnecessary suffering which results from the conditions referred to, that etherization is employed; and it gives relief by increasing dilatability, diminishing or suspending sensibility, preventing exhaustion, enlarging secretions, taking away the disturbing action of the will."—p. 20.

"I can and do say that I have not met with an untoward result in any case of midwifery in which etherization has been induced which by any violence or ingenuity of explanation can be ascribed to etherization as its cause. I have met with no record of such."—p. 25.

"I have never observed any loss of strength following its use. On the contrary, the absence of pain during labor, has been attended and followed by a remarkable preservation of strength."—p. 36.

"Etherization does just what sleep does. It is sleep, profound sleep; and though effort is made, and because an impediment to easy performance of functions exists, still there is no pain. \* \* \* Etherization suspends sensibility. Labor goes on, but is not perceived. It is without pain."—p. 39.

"Instead of determining," says Prof. Simpson, of Edinburgh, who has observed and gathered the results of etherization not only in hundreds, but thousands of cases, "whether we shall be justified in using this agent, under the circumstances named, it will become necessary to determine whether, on any ground, moral, medical, a professional man could deem himself justified in withholding any such safe means." \* \* \* of assuaging the last state of natural labor."—p. 48.

"A highly accomplished surgeon has suggested that the occasional dangers and fatal results of etherization in slight operations, as tooth-drawing, for instance, may be the result of the suddenness with which the operation is done. \* \* \* whereas, in midwifery practice more time is taken, less suddenness in the lesion, greater loss of blood."—p. 100.

"Doubtless, in some cases, where bad or fatal effects have been attributed to etherization, persons have actually been poisoned or suffocated. The article should be pure; and sufficient atmospheric air should be admitted to the lungs. Dr. Channing gives full directions and cautions as to the preparation and use of ether and chloroform.

"We close our extracts from this profoundly interesting and instructive book with the following words of its benevolent author:—  
"This book treats of a noble subject—the remedy of pain. After ages of suffering, and of frequently interrupted pursuit of such a remedy, one has been found. It remains with the medical profession to say whether it shall take its place among the permanent and most important agents; or whether it shall pass away till a truer age shall revive it and give it a wider sphere of usefulness and a surer perpetuity."—Saturday Evening Post.

For the Herald and Journal.

CANDIDATES FOR THE MINISTRY.

BIBLICAL INSTITUTE.

MY DEAR BRETHREN:—Long have I desired to say a word to you, who are contemplating so momentous and interesting a work as the Christian ministry. But as our Editor says we must condense whatever we say in the Herald, the only preliminary remark I shall offer by way of apology for presuming to advise you is this, that I am greatly moved with interest and anxiety for you in view of the critical and responsible character of what you now regard your duty.

My specific object is to impress your minds if possible with the importance to you, the church and the world, of some of the right sort of preparation for your duty, and turn your attention to the facilities now furnished you by our own church in the "Biblical Institute" at Concord.

Presuming you feel called by the spirit of God and constrained by the love of Christ to preach the Gospel, how can you do so with the greatest possible success, you are deeply concerned to know. You do not expect to acquire mental discipline, sound learning, extensive information or powers of efficient utterance by miracle, but by application. Yet being so frequently reminded by yourselves and advisors of the remarkable success of some of the fathers who had no advantages of the schools, brilliant and illustrious as those examples, which we love to admire, it is to be feared that the danger on the part of ordinary minds, in attempting to track such remarkable men is not sufficiently apprehended. By their extraordinary powers of mind, extensive observation, and ability to seize every facility they met on the wings of the wind and bring it in subservient to their work, they have been carried over seas of dangerous water, in which others, emboldened by their success to the same experiment, have gone down in obscurity.

The wide difference between the circumstances of these eminent self-made men and those of the present ministry, is not always considered. They had the advantage of the novelty of a spiritual and powerful religion, for which the people had long sighed. But now, thank God, they love the same from a learned and accomplished ministry of various denominations. Then too, they had the vantage-ground of us, by the novelty of a new mode of preaching, which has now diffused itself through nearly every evangelical ministry. Laboring as they mostly did in large fields, and seldom appearing before the same congregations, these novelties were not exhausted, but carried the masses by their resistless power. So it is not now. It may well be doubted, also, whether the present ministry, as it respects learning and refinement using all its facilities, is more in advance of the masses than the ministry of former years was in advance of the masses then.

No man deceive himself: circumstances, natural and acquired abilities being equal, have more to do in making great men than is often supposed. Greater men—using the term in its common acceptance—have adorned the church than Luther, Whitefield or Wesley. But they were the men for their times and their work; and showed themselves great in discovering and supplying the desideratum which existed. So likewise those men are great, and those only who discover the exigencies of the present moment, and meet them. What are the wants of the church? Is the question which wise men have agitated, and about themselves wise men have determined. If the church is not supplied with a ministry such as it really needs, it will decline, and God will raise up new reformers. Who does not feel that in our own church at the present moment we need most of all, with the blessing of God, to maintain and enlarge its usefulness, a ministry thoroughly furnished, and able to teach, feed and discipline the church. How many scores, if not hundreds of flourishing villages in New England, where our ministry would be gladly heard and well supported if there were efficient ministers for them. What shall be done? Shall we fall back with folded arms upon old and cultivated fields, and here and there sow a few seeds? Shall we, as it were, call for those who are willing to be determined? \* \* \* My young brethren, who go without being urged away? You see yourselves where the difficulty lies. If you only had the necessary qualifications, no doubt there are twenty places in any annual Conference where you could find work. You say you are "waiting for Providence to open your way." He has done so, not to preach without study, but has seemed to supply the demand of the people, until the young workmen can put on their armor, and in the mean time has stirred up the church to found and open a Theological School. If you are waiting the indications of Providence, study and activity in making "between two opinions." Do not enter the work if you have opportunity, without first making a short trial of this school, whatever your talents or literary attainments. Some things, of invaluable value to you as Methodist ministers can be attained there, which you will find nowhere else. Should you do otherwise, bitter and fruitless regrets will follow. A growing sense of inability, as new and unthought-of responsibilities unfold themselves will oppress you more and more. Then will follow discouragement. Having commenced public speaking without the eye of a friendly critic upon you, you will suffer for life, from those friendly words which your manners are flexible, you will form distasteful and incorrect habits, which in a little time will become like the sturdy oak; and whatever your talents or learning, they will doom you to the shade forever, if you remain in the field. But what has been and is now the case with most who have commenced prematurely, will probably be the case with you, viz., after traveling a few years on hard appointments, with poor support, the church having borne with your inexperience and ignorance, hoping you might eventually be more useful, having perhaps spent all your worldly substance, and broken up your former business for a livelihood and unhappily yourself for every thing but the ministry, and finding yourself unequal to that, location is the last and only alternative; the best of your days are gone; with broken spirits, life will hang comparatively heavy on your hands. All these sad effects result from the want of a little and careful preparation at the outset, which would have given another tone and character to your usefulness and happiness for life. This appears the ruinous folly of saying, "I will try as I am, and if I cannot succeed I will give it up." If called, try, but not without taking counsel with your father, and with a qualified person who you wish if you knew you were to spend fifty years in the ministry, and prosecute your plan with an iron purpose.

The advantages which you will reap by even a short attendance at Concord, can hardly be named on this small sheet. Here you will speedily acquire—that is vastly necessary—a thorough knowledge of our Discipline, which you cannot expect otherwise. Habits of regular or systematic study will be formed, the want of which has been the secret cause of many ministerial failures. There too, you will find instruction in the science of sermonizing, and correct exposition of the Holy Scriptures—an important guard against fanaticism and heresy. All this you may hope to acquire aside from the mental and moral discipline, and the vast foundation of knowledge gained only by close application.

Then, if you will be advised by a brother, let me say, go to Concord—go immediately, and remain as long as the work of God and your resources will allow—but longer or shorter, go. Good and able men are there whose willing souls and noble minds are all baptized into the spirit of their work, who will welcome and bless you.

Feb. 7th, the Spring term is to commence; and should you find it impracticable to remain longer than till the ensuing annual Conference of New England, let nothing but the providence of God prevent your attendance. Should difficulties oppose, you will show your fitness for the holy office and moral greatness by surmounting them, for the glory of God and the good of the church.

Yours with Christian salutation,  
L. D. BARROWS.

Lawrence, Dec., 1848.

THE WATER CURE—DR. STOWE.

Our friend, the Rev. Dr. Stowe, of Cincinnati, called upon us, several months since, as he was on his way to the water cure establishment at Brattleboro', Vt. He had been a sufferer for several years, from a severe nervous affection. We occasionally heard from him indirectly, while at Brattleboro', but had not learned of his restoration to perfect health, till we saw the following account of his cure in the Cincinnati Watchman. His numerous friends in this part of the country, will be gratified to learn that he has returned to his post of honor and usefulness, in the flush of health, and with the prospect of long continued service in the cause of Christ and the church.

Dr. Stowe, at a late evening circle at his house, gave a narrative of his hydropathic experience at the Brattleboro' establishment. His case is an illustration of the efficacy of the practice in bringing out and eradicating latent disease, and repairing a broken constitution.

The number of patients at the establishment during the doctor's stay there the summer past was about five hundred; and such was the variety of treatment adopted that no two patients were put upon the same course. The cure of each one was thoroughly investigated by itself, the symptoms, habits, and history of the patient carefully studied, and a written prescription put into the hands of an attendant, whose business it was to apply it. The prescription is mild or severe, according to the ability and the exigencies of the patient; generally mild at first, increasing in severity as the patient can bear it. Among the five hundred patients that our friend witnessed, not one was injured, but the greater part were materially benefited.

Dr. Stowe's complaint was a severe chronic affection of the nervous system, developing itself in neuralgia and other nervous symptoms. His sufferings from this cause have been, by turns, intense, for years past. His case required the severest kind of treatment. His regimen for the day, as near as we can recollect, was:—1. The wet sheet, at half past three in the morning, surmounted with a profusion of clothing, in which he was kept sweating freely, an hour or more. 2. A plunge head-foremost into a tempered bath of 72 degrees of Fahrenheit, followed by a colder bath. 3. After the process of plunging, alternating, sitting, washing, pouring, &c., for half or a quarter of an hour—a walk of four to six miles, drinking a tumbler of water at every gushing fountain he passed, which were numerous. 4. A very plain, though comfortable breakfast, with an invigorated appetite of course.

Alternate resting, bathing, eating, and walking, filled up the day. The different applications were the sitz bath, and the upward, lateral, and falling douche. The first consisted of a current forced upward upon the body from the floor. The second was a lateral current, which poured upon a sawmill wheel, in which the patient stands and receives its force, turning to it the different sides of his body, and sustaining himself in it by holding to a rope. The third was a current poured upon him from twenty feet above his head, the force of which, if it happens to fall upon the soft flesh, is sufficient to produce bruises and lameness. This was, in Dr. Stowe's case, the last expedient, the lateral douches having failed to do it. The experiment was successful.

The effect of it was salvation, from the development of calomel which had been lurking for thirteen years in his system. Then followed a universal and painful eruption over his body, the sensation of which was like what would be produced by running needles under his skin, and the pain of which kept him awake for many whole nights in succession. The discharges of the eruption were at first fetid, and afterwards without odor. The seat of his malady was now reached, and, after weeks, he felt himself released from its power—a new man. A temporary suspension of the application, while he went to Boston to meet the American Board, dried up his eruptions and brought on a return of his nervous symptoms, which required a renewal of the water treatment. After a few weeks more his physician pronounced his cure complete, and gave him a discharge. He now enjoys a degree of health, such as he has not for many years past. His advice to others is, first, not to get sick—not to impair their constitution by overburdening its powers, either in luxurious living, irregular habits, or unreasonable application; and, secondly, if they do break down, to use the cold water remedy. Its sanative effect in his own case and that of Mrs. Stowe, both of whom have been restored by it, from a curable and sickly constitution to blooming health and vigor, is certainly a strong recommendation of the practice.

PEACE OF MIND.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of that death which I am to die, I am not at all solicitous about it; because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—Addison.

BACKWOODS OF MAINE.

[From an article on the Backwoods of Maine, in the Union Magazine, written by Henry D. Thoreau, of Concord.]

What is most striking in the Maine wilderness, is the continuousness of the forest, with fewer open intervals or glades than you had imagined. Except the few barren lands, the narrow intervals on the rivers, the bare tops of the high mountains, and the lakes and streams, the forest is uninterrupted. It is even more grim intricate wilderness; in the spring everywhere wet and miry. The aspect of the country indeed, is universally stern and savage, excepting the distant views of the forest from the hills, and the lake prospects, which are mild.

It is a country full of evergreen trees, or mossy silver birches and watery maples, the ground dotted with insipid, small red berries, and strewn with damp and moss-grown rocks—a country diversified with innumerable lakes and rapid streams, peopled with trout and various species of *leuciscus*, with salmon, shad and pickerel, and other fishes; the forests resounding at rare intervals with the note of the chickadee, the blue-jay and the woodpecker, the scream of the fish-hawk and the eagle, the laugh of the loons; and the whistle of ducks along the solitary streams; and at night, with the hooting of owls and howling of wolves; and in summer, swarming with myriads of black flies and mosquitoes, more formidable than the wolves to the white man. Such is the home of the moose, the bear, the caribou, the wolf, the beaver, and the Indian. Who shall describe the inexpressible tenderness and immortal life of the grim forest, where Nature, though it be mid-winter, is ever in her Spring, where the moss-grown and decaying trees are not old, but seem to enjoy a perpetual youth; and blissful, innocent Nature, like a serene infant, is too happy to make a noise, except by a few tinkling, hissing birds and trickling rills.

I am reminded by my journey how exceedingly new this country still is. You have only to travel for a few days into the interior and back parts even of many of the old States, to come to that very America which the Northmen, Cabot, and Gosnell, and Smith and Raleigh visited. If Columbus was the first to discover the islands, Americas Vesputius, and Cabot, and the Puritans, and we their descendants, have discovered only the shores of America. While the Republic has acquired a history world-wide, America it still unsettled and unexplored. Like the English in New Holland, we live only on the shores of a continent even yet, and hardly know where the rivers come from which float our navy. The very timber, and boards, and shingles, of which our houses are made, grew but yesterday in a wilderness where the Indian still hunts and the moose roams wild. New York has her wilderness within her own borders; and though the sailors of Europe are familiar with the soundings of her Hudson, and Fulton long since invented the steamboat on its waters, an Indian is still necessary to guide her scientific men to its head-quarters in the Adirondack country.

Have we even so much as discovered and settled the shore? Let a man travel on foot along the coast, from the Passamaquoddy to the Sabine, or to the Rio Bravo, or to wherever the ice is now, he is swift enough to overtake it, faithfully following the windings of every inlet and of every cove, and stepping to the music of the surf—with a desolate fishing-town once a week, and a city's port once a month to cheer him, and putting up at the light-houses, when there are any, and tell me if it looks like a discovered and settled country, and not rather, for the most part, like a desolate island, and Norman's Land.

We have advanced by leaps to the Pacific, and left many a lesser Oregon and California unexplored behind us. Though the railroad and the telegraph have been established on the shores of Maine, the Indian still looks out from her interior mountains over all these to the sea. There stands the city of Bangor, fifty miles up the Penobscot, at the head of the navigation for vessels of the largest class, the principal lumber depot on this continent, with a population of twelve thousand, like a star on the edge of night, still hewing at the forests of which it is built, already overflowing with the luxuries and refinement of Europe, and sending its vessels to Spain, to England, and to the West Indies for its groceries—and yet for a few axe-men have gone "up river" into the howling wilderness which feeds it. The bear and deer are still found within its limits; and the moose as it swims the Penobscot, is entangled amid its shipping and taken by foreign sailors in its harbor. Twelve miles in the rear, twelve miles of railroad are Orono and the Indian lands, the home of the Penobscot tribe, and thence commence the bateau and the canoe, and the military road; and, sixty miles above, the country is virtually unmaped and unexplored, and there still waves the virgin forest of the New World.

FAMILY AND SOCIAL READING.

The benefits of social reading are manifold. Pleasures shared with others are increased by the partnership. A book is tenfold a book, when read in the company of beloved friends, by the ruddy fire, on the autumnal evening; and when our intellectual pleasures are bathed in domestic affection. An elegant writer, commending the practice of reading aloud, says:

"Among a thousand means of making home attractive—a main point in ethics—this stands high. What is more pleasing? What more attractive? What more rational? He would be a benefactor indeed, who should devise the plan for redeeming our evenings, and raise the young men who scatter to clubs, and the